

LESSON 7

THE PROCESS OF GIVING HELP

Introduction

Aims

1. To present the levels of pastoral care, so the pastor may be aware of the various levels at which he functions and can gear his ministry to the circumstances.
2. To point out the various stages through which counselling normally moves over a period of weeks.
3. To illustrate how help is offered, received, and appropriated in the life of the counsellee.

The present lesson will attempt to give an overview of the process of giving and receiving help through counselling. This process involves participation on the part of the counsellee as well as the counsellor. Determinative of what happens in the process will be the level of the relationship between the two. For this reason we discuss the levels of pastoral care in the first part of the lesson.

It is impossible to determine at first how many sessions will be dedicated to giving and receiving help. Counselling passes through a series of stages which are outlined in this lesson. One may spend several sessions of fifty minutes in the first or any other stages of the counselling process. The ultimate goal is assisting the counsellee to be able to cope with his or her situation in an acceptable manner.

Establishing a Relationship

Wayne Oates has given us a great deal of help in presenting the various levels of pastoral care. ¹ They are: the level of (1) friendship, (2) comfort, (3) confession (4) teaching, (5) counselling and psychotherapy. Similar to these levels of pastoral care is the nature of the relationship that the counsellor has with those to whom he ministers.

The pastor as counsellor will be sought out by people because of the spiritual dimension in his ministry. Studies show that the vast majority of people who seek help turn first to the pastor. This means that the pastor will have numerous opportunities to counsel people because of the role that he fulfils as the spiritual leader in the community. As Oates emphasizes in his work, the pastor will be seen by many as the agent of God, Jesus Christ, and the Holy Spirit.² For this reason when people become concerned about their spiritual welfare, they will seek out the pastor for help.

Friend

The pastor will be involved in many meetings in the community which give him opportunity to get to know people. He will show himself friendly, and when these people have a need, they will automatically seek him out. Many who do not belong to any church will think of him as a source of help when the moment comes that they need a pastor. At the same time people who are members of his church need to know that their pastor is their friend, and is one in whom they can confide.

List five levels of pastoral care given by Wayne Oates.

(Compare your answers with the text.)

Studies show that the vast majority of people who seek help turn first to the _____

(pastor)

The pastor will be a _____

(friend)

As a result of his friendship, people may stop the pastor in the grocery store and speak about matters that are important to them. When this happens, it is important for the pastor to be able to discern what people are expecting from him.² He must be sensitive to people and their ways of communicating needs in order to be able to respond to them.

Comforter

Every person will have some times in his life when he needs comfort. When a loved one dies, when economic reverses come, when sudden illness incapacitates, when disappointments come with children—these are all times when comfort is needed. He will be called upon to walk with people through the “valley of the shadow of death” (Ps. 23).

The pastor who has been with his people over a period of time will be able to sense what people need from him during these times of crisis. His presence will be very important for them even though he may not be able to give a satisfactory theological explanation of what is happening. (2 Cor. 2:14, 16; Ps. 19:3; Job 13:4, 5). He can engage in silent prayer for people in their struggles, and this will be a significant ministry for them.

Frequently people will be burdened with sorrow, but their emotions will be bottled up. When the pastor speaks softly to them of their loss, people will find it easier to express their emotions. In conversation with the pastor relief will take place as people unload the burdens which they have been carrying.

Listener

The minister will spend a great deal of his time listening to confessions. Because of the Roman Catholic sacrament of Confession, many Evangelical Protestant pastors emphasize too much the need to confess only to God. While this is true theologically, it must be recognized that the Bible also talks about the need to confess to another (James 5:16). The pastor needs to become comfortable listening to confessions. Sometimes this will take place in the quietness of his office where he counsels people. At other times it will be in the privacy of the hospital room where the parishoner is a patient. It might be in the waiting room of the psychiatric ward of the hospital. Wherever it takes place, the pastor will communicate understanding and forgiveness as people pour out their burdens because of past sins.

Teacher

The minister will be called upon to teach in a one-on-one relationship as he counsels people. Sometimes factual information will be the best source of help that the pastor can give. He should know well the teachings of the Bible on all issues that deal with man's relationship to God and his fellow man. He will know the official positions of his church, if there are such, in moral issues. He will be

The pastor can sense what his people need during a crisis when he has been with them for a period of

(time)

The minister will spend a great deal of his time _____ to _____

(listening, confessions)

When counselling, the minister will be called upon to

(teach)

able to communicate information to people with a spirit that will not be condemnatory or judgemental. People will frequently want to know what the Bible teaches about divorce, abortion, war, the unpardonable sin, all sorts of sexual practices, and many other issues. These questions represent opportunities for the minister to be able to help those who face the difficulties.

The teaching ministry from the pulpit will be important as the pastor proclaims God's ideals for mankind. Frequently this ministry will open doors for the minister to be available for individuals who hear the message and decide that they need to talk personally with their pastor.

Counsellor

There are some people who need extensive counselling. They have struggles because of the many conflicts which they feel with their impulses, their ambivalence about the different goals that they have for life, and their difficulty in making the basic choices which can lead to a peaceful and harmonious existence. Others struggle to make the best of previous choices that have resulted in suffering. There are many who have neuroses. Although they are able to function with a minimum of effectiveness, they could be helped to live a more tranquil life if they could have opportunity to talk with someone who is skilled in listening to them.

Many ministers will not be trained to do in-depth counselling. Many others will be so occupied with all the responsibilities of the pastorate that they will not have time to dedicate to this facet of the ministry. For this reason the minister needs to get acquainted with the community resources that are available to help people who are in need. He also needs to make the acquaintance of professionals either in his church or in the community so he can refer people when the need arises.

The church has many members who have deep spiritual and emotional needs. Their activities in church will be a means of attempting to cope with these difficulties. It is imperative that the minister be able to distinguish between genuine spiritual dedication and symptoms of pathology that might take the course of religious talk and/or activity. Wise states: "The skillful minister will learn to distinguish between the person whose activities are the result of conflict and the person whose activities are the result of wholesome, growing, integrative, functioning."³ Sometimes people are encouraged to continue practices which may intensify their neurotic tendencies instead of helping them to live more successfully.

Stages in Counselling

We have already emphasized the importance of the relationship as the basis for helping. In the dynamic interaction between the counsellor and the counsellee problems are explored and different solutions are considered. As a result of this process a relationship of openness

Some people need _____ counselling.

(extensive)

Many ministers will not be trained to do in-depth _____.

(counselling)

The minister must be able to distinguish between genuine spiritual _____ and _____ of pathology.

(dedication, symptoms)

and trust develops in which the counsellee suddenly discovers that he has gained insight and new perspective for the work that he is doing and for the problem that he faces. The two realize that there is verbal and non-verbal communication, and many times the non-verbal communication is more significant than the verbal. How can this relationship be helpful as the pastor ministers to those who need help?

Stage One: Initiating the counselling process

Help the counsellee to feel at ease. – Most people who are in difficulty will be hesitant to begin. It is best if the pastor can set the stage immediately after the initial greetings are completed. If he does not do so, there may be an awkward period of silence in which the counsellee and perhaps the counsellor become uneasy. The pastor can state clearly what he understands about the situation, which leads the way for the counsellee to talk from that point. He can simply say: “You wanted to see me about _____.” When the counsellee has difficulty beginning, the pastor can simply state that it would be best to begin with the situation as the counsellee sees it right now. “What is happening in your world right now?” is a basic question that usually opens the door to more extensive conversation.

Most counsellees spend a lot of time anticipating a counselling session and trying to structure what they are going to say. Depending upon the level of defensiveness, the kind of relationship which they have had with the pastor previously, and the nature of the problem, they may try to spend a lot of time seeking to justify what they have done or what has happened. The first step for the counsellor is to seek to put the counsellee at ease. For this reason it is best for him not to sit across the desk from the counsellee. The desk becomes a barrier to communication. Books, papers, and other articles on the desk may be sources of distraction. The pastor should sit where his line of vision is direct to the person with whom he counsels. His calm manner will be contagious as others relax and begin to relate all that troubles them.

Listen to narration of the problem. – The early stage of the counselling process should give opportunity for the counsellee to tell his story, vent his feelings, and experience the first stages of relief. Usually the pastor will not need to ask many questions. He will simply respond in an empathetic way to what he hears. Occasionally he will need to clarify a point that is being made. He will show enough involvement to indicate that he is actively listening, but he should not react in such manner as to indicate that he is being persuaded to accept completely the point of view of the counsellee. He should not give the idea that he is taking sides with any person. If he does so, his effectiveness as a counsellor will be impaired. The counsellee may go away feeling that he or she has another ally that shares the same point of view, and this will not ultimately be very helpful to anyone. He will show involvement without partiality.

Initiating the counselling process is stage _____ of the counselling process.

(one)

The first step for the counsellor is to seek to put the counsellee at _____.

(ease)

The early stage of the counselling process should give opportunity for the counsellee to tell his _____, vent his _____, and experience the first stages of _____.

(story, feelings, relief)

Avoid asking questions. – While the pastor is listening to the beginning part of the story, there will be many questions that he has. He should not push to get answers to his questions; rather he should wait and listen patiently, recognizing that many of the questions will be answered in the process of the narration of the problem. He does not need to get the complete case history during the first session. But he will be making mental notes of questions, and be registering observations which will help him to make a more thorough diagnosis later on. For instance, the pastor will be taking note of how much emotion is expressed in the telling of the story. This usually will serve as an indication of the kind of person who is sharing with him, how open they are with their feelings, and how their coping mechanisms work. There is a great deal in the previous sentence. The degree of openness and the level of frankness will probably give the counsellor a clue as to the type of person with whom he is talking and the extent to which this problem is symptomatic of many other problems. He can also predict how extensive the process of help will be. Some people are very rigid, their lives have been lived in a black and white world. Others are guilt-laden, and tend to punish themselves too severely. They either assume all the blame or can indicate just where to place it. These people tend to be devastated when something goes wrong. When one facet of their world comes tumbling down, their whole world caves in. Other people are more flexible in their way of viewing life, and are less affected by any one event.

It is best to limit the time spent with a counsellee to a period of fifty minutes per session. Exceptions to this rule might be when there will be no future opportunity for the pastor to see the person again, due to whatever circumstances. Wayne Oates says:

When a pastor spends three or four hours at one time with a person rarely is he accomplishing anything constructive that was not achieved in the first hour. When the pastor breaks the interview into two or three conferences, he is worth three or four times as much to the person as if he used it all at one. The “falling” of the mind of the person enriches his understanding of himself; often he will come to many of the same conclusions of his own accord that the pastor would have to tell him in only one interview.⁴

Survey coping mechanisms. – Coping mechanisms vary widely, and have been dealt with more extensively in previous sections. But we mention a few here to illustrate what the pastor may hear as he counsels. (1) Some people tend to face a lot of life’s experiences with an attitude of denial. They refuse to face serious issues with the hope that they will evaporate or disappear. (2) Other people cope by looking for scapegoats. They never are able to deal directly with the problem without placing the blame on someone for what has gone wrong. When a sickness is diagnosed, their first question for the doctor is “what caused it?” They are like the man who, when they saw the paralytic, asked Jesus:

Many of the pastor’s _____ will be answered in the _____ of the problem.

(questions, narration)

Is the following statement true or false?

The counsellor should take as much time in the counselling session as he wants. _____

(false)

Complete the following statements.

- a. Some people tend to face a lot of life’s experiences with an attitude of _____.
- b. Other people cope by looking for _____.

(Continued on next page)

"Who sinned, this man or his parents?" (John 9:2). Many people can feel less guilt and deal with their problem if they can be exonerated from blame early in the process. For instance, a patient said he could live with cancer of the lungs if the doctor would assure him that it was not caused by his use of tobacco. Or the woman who is told that she has cancer of the uterus immediately blames it upon the IUD, or the pill, or some other cause. (3) Another common way of coping with difficulties is the masochistic tendency to accept all the blame. This is the *mea culpa* syndrome. Some people need to suffer a lot for past failures, and so they heap upon themselves the blame for anything that goes wrong in their lives. Some immediately accept the fact that God is punishing them by sending the sickness or problem into their lives. Other tend to show their inferiority feelings by accepting the fault for all that is not done properly.

Give unconditional acceptance. – It is important in the initial stage that the pastor not communicate fright, shock, displeasure, or any other negative emotion as the counsellee shares his problem. Any one of these emotions can cause the counselling experience to be aborted. If he shows fright, the counsellee may decide that he is too inexperienced to deal with this problem. If he shows shock, this is judgement to some degree. If he shows displeasure, he will communicate that he is really too nice a person to have to deal with people with these problems. So he should communicate a warm concern, an active interest, and a reserved competence to be able to help the person who is sitting before him.

Summarize the session. – Towards the end of the first stage of counselling the counsellor will begin to put together the picture of the situation. He can summarize what he has heard, and try to synthesize the problem in its central core. Usually the counsellee will marvel at his summary statements, and will go away with the feeling that the pastor really understands and that he sees the way clear through this problem

The pastor also should communicate that he will be willing to walk with the counsellee through his difficulty, lead him by the hand when this may be indicated, and see him through to a brighter future. Communicating hope to the counsellee is very important in the first interview. If he captures the message that the pastor does not see any solution, or any hope, he will go away disheartened. Even in the midst of a situation in which the pastor clearly does not see the happy solution, he can communicate his willingness to be with his people through their turmoil. This is especially true when folks may be facing a long illness that is incurable. Healing and restoration of health are not possible, but he can assure them that he is going to accompany them as their pastor through the dimness of the future months.

Make plans for future sessions. – Towards the end of the first stage the pastor will have developed for his own use some diagnosis of the problem, the needs of the people who are involved, and the procedure that should be followed. If others are to be included in the counselling process, this

c. Some people cope by accepting all the

(Compare your answers with the text.)

Is the following statement true?

The pastor-counsellor should communicate a warm concern, an active interest, and a reserved competence to be able to help the person sitting before him.

(true)

Summarize the _____

(session)

Communicating _____ to the counsellee is very important in the first _____

(hope, interview)

Make plans for _____ sessions.

(future)

should be indicated. The pastor must decide if he has this kind of time to invest with the person who needs counsel. It could certainly change the course of their lives. It is a legitimate ministry. Although this should not be the determinative factor, it may be the means of encouraging greater involvement in the church for the family. The pastor must weigh the situation, and decide if he is able to be of help.

Decide if referral is indicated. – In some areas referrals may be a possibility. If so, the pastor will need to decide whether or not to refer. If he feels that he does not have the time to counsel adequately, if he feels that the problem is beyond his capabilities, or if he feels negative about these folks, then he should refer them to one of the helping agencies in the community. But most pastors to whom we write will see this family's problem as a challenge, and will become involved. The following pages will illustrate what the process of help for this family and many others may look like.⁵

Stage two: A survey of factors that contribute to problems

How patterns of relating develop and become habitual. – Patterns of relating develop in a gradual manner but can become determinative in the relationship which develops over a period of time. How a person relates to others of his own sex and the opposite sex is developed gradually over a period of years in childhood. But these patterns as well as the sense of values form the basis for our relating to others during the remainder of our lives. One's fears are developed from experiences in early childhood. By the same token one can develop a sense of trust in others through a series of experiences in which this trust is nurtured.

One of the most frequent cases is the way that newlyweds tend to drift into taking each other for granted or leaving aside the special manifestations of attention that they followed during the time of romance and courtship. Once these habits are developed, they are difficult to alter. Occasionally a couple may discover that their marriage has disintegrated into a perpetual series of conflicts. Through counselling they discover that the beginning of their difficulties was a series of contacts with another couple that was having difficulty. They fell into the same pattern of conflicts.

How early childhood experiences influence the present outlook. – The pastor will be putting meaning and order to what he is hearing. He will be getting a more clear picture of each of the members of this family and how their patterns of relating have created the situation in which they now find themselves. He will be able to see how early childhood experiences leave their effects upon us. As he listens to the fears and frustrations which people currently face, he will be able to see their origin in the trauma of childhood. When he talks with people who are well adjusted, he will usually find a person whose childhood was characterized by happiness and security. The pastor will work from the

Referrals may be a _____

(possibility)

A survey of factors that contribute to problems is known as _____

(stage, two)

Patterns of relating can become determinative in the relationship that develops over a _____ of _____

(period, time)

Once these habits are _____, they are difficult to _____

(developed, alter)

The pastor-counsellor will be able to see how early childhood _____ leave their _____ upon us.

(experiences, effects)

present back into the past in order to help people to gain insight into how they have come to be who they are. While some doubt the value of a detailed examination of negative childhood experiences, others have found the clues to a better understanding of themselves in this process. The counsellor should be able to ascertain whether or not this is helpful to his counsellee, and proceed accordingly.

How present difficulties reflect ability to cope. – During the process of listening, the pastor will be asking himself the following questions, which should serve as guidelines in planning his programme of help in the future. How much emotion is being expressed or repressed? How much insight does the counsellee have into himself or herself and the forces that are at work in the relationships? How much can he hope to help the situation by helping this individual, or should he seek to involve others in the process of giving help? How capable is the counsellee of receiving help? Can he or she put into practice the gains which are achieved? What type of help is most indicated for this person in this situation? Can other people help more adequately or can they be included in the process of helping?

The answers to these questions will vary with the circumstances, and so it is difficult to establish norms for procedures based upon the variety of reactions that people might have to these questions. But the pastor will do well to seek to answer these questions for himself, sometimes making a wild guess as to how the counsellee will be able to appropriate the help that is offered.

Some kinds of help will involve relieving symptoms of what is happening in the life of the person. Many people will want the “band aid” type of help when they are hurting intensely because of a specific problem, but they will be either unwilling or incapable of getting underneath the surface of what is really causing the difficulties in their lives. The wise pastor can decide to what extent the person can be helped as he listens to the story.

The pastor must decide some basic questions before he gets involved in a series of counselling sessions which will take a lot of time and require a lot of work. Among them are: Am I able to help this person? Does this person challenge me towards wanting to help them? What does the person expect from me, and am I able to deliver his expectations? How much time will it take, and do I have this time? Do other relationships and tasks make it feasible for me to get involved in a lengthy process with this person? What is the relationship of this person to the power structure in the congregation, and how will long-range help affect that power structure?

Stage three: The achievement of behaviour change

Let's suppose that the pastor has considered all that we have mentioned up to this point, and is willing to continue his relationship with the counsellee in hopes of being able to help. He has already developed an overview of the situation, and probably some of the symptoms have already been relieved through his listening during several sessions. Let's

What questions can the counsellor ask to help him plan to minister best to the person before him?

(Compare your answers with the text.)

What questions does the pastor need to ask himself before getting involved in a series of counselling sessions?

(Compare your answers with the text.)

The achievement of behaviour change is known as stage

(three)

look at some means of helping people to change their situation in life.

Through an emphasis upon appropriate goals. – The integration of life, the search for meaning, and the gaining of insight are the goals that the two will have in the process of counselling. The minister will in the successive sessions ask some key questions that will be directed towards helping the person to realize that attitudes and actions have contributed to the situation. Perhaps it may be necessary to think of changing some of the basic patterns of behaviour in the future.

Through the use of effective approaches. – In addition to using the spiritual resources that are available to the person, the pastor may encourage the use of some basic principles which can help others to live more peacefully with themselves and others. He can assign specific tasks to the person that should be performed in order to cancel out certain forms of behaviour in the past. For instance, the person who has been very prone to abuse his body in overwork will be asked to spend thirty moments at the beginning of each day in meditation. This can be very helpful. The pastor may need to recommend some books and procedures for the person to use in learning how to meditate. We are discovering anew the untapped resources that are available to the person who will invest some time each day in this process of inner renewal through meditation. Another assignment for the counsellee who is having difficulty with his son or daughter may be to set aside certain periods of time daily to spend with the child in something that is interesting to the child. This will help the parent to get into touch with the world of the child, and see those things which are important to him or her.

Through a consideration of changes in job and residence. – Other people who seek counselling may need to consider a job change. For instance, a person who is working in a situation that demands that he climb stairs constantly during the day develops a heart condition in which the doctor insists that this kind of exercise is a liability. The person may have to change the work that he is doing with this company, or he may have to look for another position in a different place. Some families may even have to move from one residential area to another in order to avoid some of the negative influences that are in the area where they are now living.

Through a revised self-image. – During this time the pastor is helping the person to feel better about himself, his situation, and the relationship of help which is being developed. Through the creation of the environment of unconditional positive regard, a term made popular by Carl Rogers, the person will be more and more free to open up and express himself and the inner world of his struggles.

This stage of counselling may continue for several weeks. The sessions are moving along and the person feels that he is making progress. He usually comes to the sessions with optimism and even enthusiasm, because he has found a listening ear. He is experiencing catharsis. Depending

Name three goals that contribute to the changing of behaviour that are appropriate for the counselling session.

(Compare your answers with the text.)

One can be helped through the use of effective

(approaches)

Other people who seek counselling may need to consider a job

(change)

One can be helped through a revised

(self-image)

upon the intensity of his suffering when he began to seek help, he is now probably feeling a lot of relief from the suffering, and is happy about his progress.

Stage four: The discovery of underlying issues

The pastor and the counsellee will now begin to explore more in depth the situation which has created the difficulty. Counselling may become more painful to the counsellee. The pastor will take a more active role by asking questions that are gently probing. He will seek for clarification of the matters that are not clear, and where he feels that the counsellee might be able to penetrate underneath the surface issues and see dimensions of his behaviour that have previously been unnoticed to him. Let's look at some developments that usually take place during the process.

Unconscious resistance to help. – The counsellee will develop resistance to the counselling situation and the counsellor. He may interrupt therapy or arrive late for the sessions. He may come with a long agenda which is designed to avoid talking about the issues that are most critical in his life. So the pastor must be skillful in helping the counsellee to see that the gains that he is receiving from counselling are greater than the pain that he feels from having to come and to expose those layers of repressed experiences from the past. The pastor must be able to realize when the counsellee has touched upon an area too painful to discuss, and gently back off until a future time that will be more propitious. He can move from a painful area to one that has more satisfaction to the counsellee and helps him to relax and reflect upon more pleasant experiences in his past.

Transference and countertransference. – During this stage the transference and countertransference phenomenon usually develop. The wise minister will be able to recognize the symptoms of these phenomena, and will know how to use them in a positive way to help the counsellee. He will also know how to avoid the pitfalls that are inherent in a poor management of these feelings.

Stage five: The development of future plans without counselling.

As the counsellee moves along successfully in therapy, he or she will reach the point where it can be suggested that soon the time is coming when the weekly session will no longer be needed. The growth that has taken place will equip the person to move ahead without counselling. It may be wise to plan to meet every other week for a time, and thereby "wean" the person gradually. Also, it is possible to have periodic "check-ups" when the pastor will see how the person is moving along between sessions. It will not be necessary to spend fifty minutes with the person unless something critical has happened in the last week or so which merits the investment of this time. When he and the counsellee decide that things are moving along in a positive manner, then they will agree to terminate the formal counselling sessions.

At times the person will regress when termination is mentioned by the pastor. This indicates that they have

Stage four in the counselling process is known as the discovery of _____ issues.

(underlying)

The counsellee will develop resistance to the _____ situation and the _____

(counselling, counsellor)

State two things that usually occur during stage four of the counselling process.

(Compare your answers with the text.)

Stage five is the development of future plans without _____

(counselling)

developed a dependence upon the counsellor, and may need to have a weaning process that is longer. Eventually he should insist that the person is now capable of coping with his situation and explain that he will use this time to help others.

Stage Six: The termination of counselling

When the person has progressed to a degree that is satisfactory, then he or she and the pastor will agree that counselling can be terminated. This should take place when the person feels able to move forward and make responsible decisions on his or her own or within the family structure. In the case of the pastor as counsellor, he will continue to see the person in church activities. He will be aware of the continued progress of the individual, and will also learn of new stresses which come in life that threaten stability.

Occasionally termination may come because the minister feels that he should refer the counsellee to some specialist or someone who can be more objective in the process of offering help. When this is true, the pastor will continue to see the person in the worship service and in other activities, and will be able to encourage them as they move along in therapy with someone else. He should not continue to counsel if he refers them to someone else. He should not pass judgement on whether or not the other person is doing a competent job. He will withdraw from the picture and encourage the counsellee to co-operate fully with the new counsellor. Occasionally he can confer with the counsellor, because they will probably be friends and colleagues.

At times the counselling may become shipwrecked, and is terminated by the counsellee without consulting the pastor-counsellor. This may happen because one discovers that receiving counselling really involves hard work, and is painful at times. It may be because one's defences are so high that he is unable to benefit from counselling. It may be because of negative or positive transference, in which emotions are uncovered that one is not prepared to deal with adequately. When this happens, it usually makes for an embarrassing situation for the pastor and the counsellee. It is best for the pastor to try to make contact with the counsellee and terminate formally and in a peaceful manner. He can then encourage the person to continue in worship and other church activities without feeling uncomfortable. He should continue to work with others in a professional way, and not feel that he has failed because he could not help individual families.

Footnotes

¹Wayne E. Oates, *The Christian Pastor* (Philadelphia: Westminster Press, 1951), pp. 77-139.

²George Bennett, *When They Ask for Bread* (Atlanta: John Knox Press, 1978), pp. 14-18.

³Carroll A. Wise, *Pastoral Counseling: Its Theory and Practice* (New York: Harper & Bros., 1951), p. 36.

⁴Oates, *Op. cit.*, p. 83.

⁵Harry Stack Sullivan, *The Psychiatric Interview* (New York: W. W. Norton & Company, 1954). This book will be helpful to the pastor to get a more complete picture of the various stages in counselling.

⁶Karl Menninger, *Theory of Psychoanalytic Technique* (New York: Basic Books, Inc., 1958), pp. 32-36.

Recommended Reading

Karl Menninger, *Theory of Psychoanalytic Technique*. New York: Basic Books, Inc., 1958.

Harry Stack Sullivan, *The Psychiatric Interview*. New York: W. W. Norton & Co., 1954.

Is the following statement true or false?

When the pastor and the counsellee decide that things are moving along in a positive manner, they will agree to continue occasional formal counselling sessions.

(false)

Give other reasons for terminating formal counselling sessions.

(Compare your answers with the text.)

Home Study Exercise

Basic activity(Levels 1,2, and 3). After reading the study guide text, answer the following questions.

1. What are the five levels of pastoral care given by Wayne Oates?_____

2. How may the pastor be a friend?_____

3. Why is it important for a pastor to have been among his people for a period of time?_____

4. What does the pastor's role as listener involve?_____

5. What role does teaching have in pastoral care?_____

6. What can the minister who is not trained in in-depth counselling do when someone comes to him who needs extensive counselling?_____

7. What is stage one in the counselling process?_____

8. Why should the pastor-counsellor not sit across the desk from the counsellor?_____

9. What should happen next in the counselling process?_____
- _____
10. Why should the pastor avoid asking questions as the counsellee begins to tell his story?_____
- _____
11. How long should a counselling session generally be?_____
- _____
12. What coping mechanisms should the pastor-counsellor be looking for in stage one of the counselling process?_____
- _____
13. What does the author mean when he says to “give unconditional acceptance”?_____
- _____
14. What should be included in the first session summary?_____
- _____
15. What other steps will the pastor take in this first stage of counselling?_____
- _____
16. According to the author what is stage two of the counselling process?_____
- _____
17. Name the factors that contribute to problems that need to be considered by the counsellor._____
- _____
18. What is stage three in the counselling process?_____
- _____

19. List and explain briefly four ways people can be helped to change their situation in life. _____

20. What is stage four in the counselling process? _____

21. What happens in stage five of the counselling process? _____

22. When should counselling sessions be terminated? _____

23. What is stage six of the counselling process? _____

24. What are the aims of this lesson? _____

Supplementary activity(Levels 2 and 3). Read pages 147-63 in *Pastoral Care in the Church* and answer the following questions.

1. What is the author's position on pastoral calling for our time?
2. Name three major types of pastoral calls given by the author.
3. List criteria to guide the minister in the selection of books to be given to counselees.
4. What principles guide the minister in his relationships with community resource persons?

Advanced activity(Level 3). The following activities are based on the Supplementary reading assignment.

1. How may pastoral concern be communicated to church members and to people outside the congregation?
2. Discuss the importance of using literature in pastoral care. In what ways can it be effectively used? What literature is available in your country for this purpose?
3. How should referral be viewed by the Christian minister?
4. Make a list of resource persons in your country to whom you may refer counselees.

Seminar Discussion

1. Discuss the five levels of pastoral care given by Wayne Oates.
2. Name and discuss the six stages of the counselling process given by the author.